

England and Wales Baptists

A
CONFESSION
OF
FAITH,
Put forth by the
Elders and Brethren
Of many
CONGREGATIONS
OF
CHRISTIANS

(Baptized upon Profession of their Faith)
IN
London and the Countrey.

The Third Edition.

*With the Heart Man believeth unto Righteousness,
and with the Mouth Confession is made unto Sal-
vation, Rom. 10. 10.*

Search the Scriptures, John 5. 39.

*London: Printed by S. Bridge in Austin Fry-
ers, for Eben. Tracy at the Three Bibles on
London-Bridge. Will. Marshall at the Bible
in Newgate-street. And John Marshall at the
Bible in Grace-Church-street, 1699.*

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WE the Ministers and Messengers of, and concerned for, upwards of one Hundred Baptized Congregations in *England and Wales* (denying *Arminianism*) being met together in *London* from the Third of the Seventh Month, to the Eleventh of the same, 1689. to consider of some things that might be for the Glory of God, and the good of these Congregations; have thought meet (for the satisfaction of all other Christians that differ from us in the Point of Baptism) to recommend to their perusal the Confession of our Faith; Which Confession we own, as containing the Doctrine of our Faith and Practice; and do desire that the Members of our Churches respectively do furnish themselves therewith.

Hanserd Knollys.
William Kiffin.
John Harris.
William Collins.
Hercules Collins.
Robert Steed.
Leonard Harrison.
George Barret.
Isaac Lamb.
Richard Adams.
Benj. Keach.
Andrew Gifford.
Tho. Vaux.
Tho. Winnel.
James Hitt.
Richard Tidmarsh.
William Facey.
Samuel Buttall.
Christopher Price.

Daniel Finch.
John Ball.
Edmond White.
William Pritchard.
Paul Fruin.
Richard Ring.
John Tomkins.
Toby Willes.
John Carter.
James Web.
Richard Sutton.
Robert Knight.
Edward Price.
William Phips.
William Hawkins.
Samuel Ewer.
Edward Man.
Charles Archer.

In the Name and behalf of the whole Assembly.

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Bible in Grace-Church-street, 1699.*



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575.

TO THE
Judicious and Impartial
READER.

Courteous Reader,

IT is now many Years since
divers of us (with other
sober Christians then li-
ving and walking in the Way
of the Lord, that we profess)
did conceive our selves to be
under a necessity of Publishing a
Confession of our Faith, for the
A 3 infor-

To the Reader.

information and satisfaction of those, that did not thoroughly understand what our Principles were, or had entertained Prejudices against our Profession, by reason of the strange representation of them, by some Men of Note, who had taken very wrong Measures, and accordingly led others into Misapprehensions, of us, and them: And this was first put forth about the Year 1643. in the Name of Seven Congregations then gathered in London; since which time, divers Impressions thereof have been dispersed abroad, and our end
pro-

To the Reader.

proposed, in good measure answered, inasmuch as many (and some of those Men eminent, both for Piety and Learning) were thereby satisfied, that we were no way guilty of those Heterodoxies and fundamental Errors, which had too frequently been charged upon us without ground, or occasion given on our Part. And forasmuch, as that Confession is not now commonly to be had, and also that many others have since embraced the same Truth which is owned therein, it was judged necessary by us to joyn together

To the Reader.

in giving a Testimony to the World, of our firm adhering to those wholesom Principles, by the Publication of this which is now in your Hand.

And forasmuch as our method and manner of expressing our Sentiments, in this, doth vary from the former, (although the substance of this Matter is the same) we shall freely impart to you the Reason and Occasion thereof. One thing that greatly prevailed with us to undertake this Work, was (not only to give a full account of our selves, to those Christians that differ from us about

To the Reader.

about the Subject of Baptism, but also) the Profit that might from thence arise; unto those that have any account of our Labours, in their Instruction, and Establishment in the great Truths of the Gospel; in the clear understanding, and steady belief of which, our comfortable walking with God, and fruitfulness before him, in all our ways, is most nearly concerned; and therefore we did conclude it necessary to express our selves the more fully, and distinctly; and also to fix on such a Method as might be most comprehensive of those things

To the Reader.

which we designed to explain our sence and belief of; and finding no defect, in this regard, in that fixed on by the Assembly, and after them, by those of the Congregational way, we did readily conclude it best to retain the same Order in our present Confession: and also, when we observed, that those last mentioned, did in their Confessions (for Reasons which seemed of weight both to themselves and others) chuse not only to express their mind in words concurrent with the former in Sence, concerning all those Articles wherein they were Agreed,

To the Reader.

greed, but also for the most part, without any variation of the Terms, we did in like manner conclude it best to follow their example in making use of the very same words with them both, in these Articles (which are very many) wherein our Faith and Doctrine is the same with theirs, and this we did, the more abundantly, to manifest our consent with both, in all the fundamental Articles of the Christian Religion, as also with many others, whose Orthodox Confessions have been Published to the World, on the behalf of
the:

To the Reader.

the Protestants in divers Nations and Cities : And also to convince all, that we have no itch to clogg Religion with new words, but do readily acquiesce in that form of sound words, which hath been in consent with the Holy Scriptures, used by others before us; hereby declaring before God, Angels, and Men, our hearty agreement with them, in that wholesom Protestant Doctrin, which with so clear evidence of Scriptures they have asserted : Some things indeed, are in some places added, some Terms omitted, and some few chan-

To the Reader.

changed ; but these Alterations are of that Nature, as that we need not doubt, any charge or suspicion of unsoundness in the Faith, from any of our Brethren upon the account of them.

In those things wherein we differ from others, we have expressed our selves with all candor and plainness, that none might entertain jealousie of ought secretly lodged in our breasts, that we would not the World should be acquainted with ; yet we hope we have also observed those Rules of modesty and humility, as will render our freedom

To the Reader.

dom in this respect inoffensive, even to those whose Sentiments are different from ours.

We have also taken care to affix Texts of Scripture in the Margin, for the confirmation of each Article in our Confession; in which Work we have studiously endeavoured to select such as are most clear and pertinent, for the proof of what is asserted by us: and our earnest desire is, that all into whose hands this may come, would follow that (never enough commended) example of the noble Bereans, who searched the Scriptures daily, that they might find

To the Reader.

*find out whether the things
preached to them were so or not.*

*There is one thing more
which we sincerely profess,
and earnestly desire credence
in, viz. That Contention is most
remote from our design in all
that we have done in this mat-
ter: and we hope the Liberty
of an ingenuous unfolding our
Principles, and opening our
Hearts unto our Brethren, with
the Scripture-grounds on which
our Faith and Practice leans
will by none of them be either
denied to us, or taken ill from
us. Our whole design is accom-
plished, if we may obtain that
Justice,*

To the Reader.

Justice, as to be measured in our Principles, and Practice, and the judgment of both by others, according to what we have now Published; which the Lord (whose Eyes are as a flame of Fire) knoweth to be the Doctrine, which with our Hearts we most firmly believe, and sincerely endeavour to conform our Lives to. And oh that other Contentions being laid asleep, the only care and contention of all, upon whom the Name of our blessed Redeemer is called, might for the future be, to walk humbly with their God, and in the exercise of
all.

To the Reader.

all love and meekness towards each other, to perfect Holiness in the fear of the Lord, each one endeavouring to have his Conversation such as becometh the Gospel; and also suitable to his place and capacity, vigorously to promote in others the Practice of true Religion, and undefiled in the sight of God our Father. And that in this back-sliding day, we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home, to reform in the first place our own hearts and ways, and then to quicken all, that we may have

To the Reader.

have influence upon, to the same work; that if the Will of God were so, none might deceive themselves, by resting in, and trusting to a form of Godliness, without the power of it, and inward experience of the efficacy of those Truths that are professed by them.

And verily there is one spring and cause of the decay of Religion in our day, which we cannot but touch upon, and earnestly urge a redress of, and that is the neglect of the Worship of God in Families, by those to whom the charge and conduct of them is committed. May not the

To the Reader.

*the gross ignorance and instability of many, with the prophane-
ness of others, be justly charged
upon their Parents and Masters
who have not trained them up
in the way wherein they ought
to walk when they were young?
but have neglected those fre-
quent and solemn Commands
which the Lord hath laid upon
them so to Catechize and In-
struct them, that their tender
Years might be seasoned with
the Knowledge of the Truth of
God, as revealed in the Scrip-
tures; and also by their own
omission of Prayer, and other
Duties of Religion in their Fa-
milies,*

To the Reader.

milies, together with the ill example of their loose Conversation, have inured them first to a neglect, and then contempt of all Piety and Religion; we know this will not excuse the blindness or wickedness of any; but certainly it will fall heavy upon those that have been thus the occasion thereof; they indeed die in their sins, but will not their Blood be required of those under whose care they were, who yet permitted them to go on without warning, yea led them into the paths of Destruction? and will not the diligence of Christians, with respect to the
dis-

To the Reader.

discharge of these Duties, in Ages past, rise up in judgment against, and condemn many of those who would be esteemed such now?

We shall conclude with our earnest Prayer, That the God of all Grace, will pour out those measures of his Holy Spirit upon us, that the Profession of truth may be accompanied with the sound belief, and diligent practice of it by us, that his Name may in all things be glorified, through Jesus Christ our Lord. Amen.

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A

CONFESSION OF FAITH.

CHAP. I.

Of the Holy Scriptures.

1. **T**H E Holy Scripture is
 the onely sufficient, ^{2 2 Tim. 3.}
 certain, and infallible ^{15, 16, 17.}
 (a) Rule of all Saving Knowledg, ^{Isa. 8. 20.}
 Faith, and Obedience; although ^{Luke 16. 29,}
 the (b) light of Nature, and the ^{31.}
 works of Creation and Providence ^{Eph. 2. 20.}
 do so far manifest the goodness, ^{b Rom. 1. 19.}
^{20, 21. &c.}
 B ^{ch. 2. 14. 15.}
 wif- ^{Pf. 19. 1. 2, 1.}

Of the Holy Scriptures.

wisdom and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and his Will, which is necessary unto Salvation.

- Heb. 1. 1. (c) Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church; and afterward for the better preserving, and propagating of the Truth, and for the more sure Establishment, and Comfort of the Church against the corruption of the Flesh, and the malice of Satan, and of the World, to commit the same wholly unto (d) writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his Will unto his People being now ceased.
- 4 Pro. 22. 19, 20, 21.
Rom. 15. 4.
2 Pet. 1. 19, 20.

2. Under the Name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of

Of the Old Testa- ment.

*Genesis, Exodus, Leviticus, Num-
bers, Deuteronomy, Joshua, Judges,
Ruth, 1 Samuel, 2 Samuel, 1 Kings,
2 Kings, 1 Chronicles, 2 Chronicles,
Ezra, Nehemiah, Esther, Job,
Psalms, Proverbs, Ecclesiastes, The
Song of Songs, Isaiah, Jeremiah,
Lamentations, Ezekiel, Daniel, Ho-
sea, Joel, Amos, Obadiah, Jonah,
Micah, Nahum, Habakkuk, Ze-
phaniah, Haggai, Zachariah, Ma-
lachi.*

Of the New Testa- ment.

*Matthew, Mark, Luke, John,
The Acts of the Apostles, Paul's Epi-
stle to the Romans, Corinthians,*

Of the Holy Scriptures.

2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second and third Epistles of John, the Epistle of Jude, the Revelation, All which are given by the (e) inspiration of God, to be the Rule of Faith and Life.

e 2 Tim. 3.
16.

3 The Books commonly called *Apocrypha*, not being of (f) Divine Inspiration, are no part of the Canon (or Rule) of the Scripture, and therefore are of no authority to the Church of God, nor to be any otherwise approved or made use of, than other Humane Writings.

f Luke 24.
27. 44.
Rom. 3. 2.

4. The Authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any Man, or Church, but wholly upon (g) God, (who is

g 2 Pet. 1.
19, 20, 21.
2 Tim. 3. 16.
2 Theff. 2. 13.
Joh. 5. 9.

is truth it self) the Author thereof; therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the Church of God, to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the Matter, the efficacy of the Doctrine, and the majesty of the Style, the consent of all the Parts, the scope of the Whole, (which is to give all glory to God) the full discovery it makes of the only Way of Man's Salvation, and many other incomparable Excellencies, and intire Perfections thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our (b) full perswasion, and assurance of the infallible Truth, and Divine Authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our Hearts.

b Joh 16. 13.

14.

1 Cor. 2. 10,

11, 12.

1 John 0.

2, 20, 27.

B 3

6. The

6. The whole Councel of God concerning all things (*i*) necessary for his own Glory, Man's Salvation, Faith and Life, is either expressly set down or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or Traditions of Men.

Nevertheless we acknowledge the (*k*) inward Illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the Worship of God, and Government of the Church, common to Humane Actions and Societies; which are to be (*l*) ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

2 Tim. 3.

15, 16, 17.

Gal. 1. 8, 9.

Joh. 6. 45.

1 Cor. 2. 9,

10, 11, 12.

1 Cor. 11,

13, 14. & ch.

14. 26. & 40.

7. All things in Scripture are not a like (*m*) plain in themselves, *m* 2 Pet. 3. 16. nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for Salvation, are so (*n*) clearly propounded, and ⁿ Psal. 19. 7. & 119. 130. opened in some place of Scripture or other, that not onely the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

8. The Old Testament in (*o*) *Hebrew*, (which was the Native Language of the People of God of old) and the New Testament in *Greek*, (which at the time of the writing of it) was most generally known to the Nations, being immediately inspired by God, and by his singular Care and Providence kept pure in all Ages, are therefore (*p*) ^p Isa. 8. 20. authenticall; so as in all Controversies of Religion, the Church is finally

B. 4.

to

All

^q *Act.* 15. 15. to appeal unto them (*q*). But be-
 cause these original Tongues are
 not known to all the People of
 God, who have a right unto, and
 interest in the Scriptures, and are
 commanded in the fear of God to
^r *Joh.* 5. 39. read (*r*) and search them, there-
 fore they are to be translated into
 the vulgar Language of every Na-
 tion, unto which they (*s*) come,
^s *1 Cor.* 14. 6, 9, 11, 12. that the Word of God dwelling
 24, 28.
^t *Col.* 3. 16. (*t*) plentifully in all, they may
 worship him in an acceptable man-
 ner, and through patience and
 comfort of the Scriptures may
 have hope.

9. The Infallible Rule of in-
 terpretation of Scripture is the
^u *2 Pet.* 1. 20, 21. (*u*) Scripture itself: And there-
^u *Act.* 15. 15. fore when there is a question a-
 16. bout the true and full sence of
 any Scripture, (which is not ma-
 nifold but one) it must be search-
 ed by other places, that speak
 more clearly.

10. The

10. The supream Judge by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of ancient Writers, Doctrines of Men, and private Spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which (x) Scrip-
ture so delivered, ~~our~~ faith is finally resolved.

x Matth. 22.

29, 32.

Eph. 2. 20.

Act. 28. 23.

CHAP. II.

Of God and of the Holy Trinity.

I. **T**HE Lord our God is but
(a) one onely living, and
true God; whose (b) subsistence
is in and of himself, (c) infinite in

a 1 Cor. 8. 46.

Deut. 6. 4.

b Jer. 10. 10.

Isa. 48. 12.

c Exod. 3. 14.

Of God and of the H. Trinity.

being, and perfection, whose Essence cannot be comprehended by any but himself; (*d*) a most pure Spirit, (*e*) invisible, without body, parts, or passions, who onely hath immortality, dwelling in the light, which no man can approach unto, who is (*f*) immutable, (*g*) immense, (*b*) eternal, incomprehensible, (*i*) Almighty, every way infinite, (*k*) most holy, most wise, most free, most absolute, (*l*) working all things according to the counsel of his own immutable, and most righteous will, (*m*) for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, (*n*) the rewarder of them that diligently seek him, and withal most just, (*o*) and terrible in his judgments, (*p*) hating all sin, and who will by no means clear the (*q*) guilty.

d John 4.

24.

e 1 Tim. 1.

17.

Deut. 4. 15.

16.

f Mal. 3. 6.*g* 1 Kings 8.

27.

Jer. 23. 23.

k Psal. 90. 2.*i* Gen. 17. 1.*k* Isa. 6. 3.*l* Pl. 115. 3.

Isa. 46. 10.

m Prov. 16. 4.

Rom. 11. 36.

n Exod. 34

6. 7.

Heb. 11. 6.

o Neh. 9. 32,

33.

p Pl. 5. 5, 6.*q* Exod. 34

7.

Nahum. 1.

2. 3.

2. God, having all (r) life, ^{r-Joh. 5. 26.}
 (s) glory, (t) goodness, blessedness, ^{s Ps. 148. 13.}
 in and of himself, is alone in, ^{t Ps. 119. 68.}
 and unto himself all-sufficient, not
 (u) standing in need of any Crea- ^{u Job. 22.}
 ture which he hath made, nor de- ^{2, 3.}
 riving any glory from them, but
 onely manifesting his own glory
 in, by, unto, and upon them, he
 is the alone Fountain of all Being,
 (x) of whom, through whom, and ^{x Rom. 11.}
 to whom are all things, and he ^{34, 35, 36.}
 hath most soveraign (y) dominion ^{y Dan. 4. 25.}
 over all creatures, to do by them, ^{& v. 34, 35.}
 for them, or upon them, whatso-
 ever himself pleaseth; in his sight
 (z) all things are open and mani- ^{z Heb. 4. 13.}
 fest, his knowledge is (a) infinite, ^{a Ezek. 11. 5.}
 infallible, and independant upon ^{Acts 15. 18.}
 the Creature, so as nothing is to
 him contingent, or uncertain; he
 is most holy in all his Councils, in
 (b) all his Works, and in all his ^{b Psal. 145:}
 Commands; to him is due (c) from ^{17.}
 Angels and Men, whatsoever ^{c Rev. 5. 12.}
 worship, service, or obedience, as
 Crea-

Of God and of the H. Trinity.

Creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this Divine and Infinite Being there are three subsistences, *d* 1 Joh. 5. 7. (d) the Father, the Word, (or Son) Mat. 28. 19. and Holy Spirit, of one substance, 2 Cor. 13. 14. power, and eternity, each having *e* Exod. 3. 14. the whole Divine Essence, (e) yet Joh. 14. 11. the Essence undivided, the Father 1 Cor. 8. 6. is of none neither begotten nor *f* Joh. 1. 14. proceeding, the Son is (f) eternally begotten of the Father, the 18. Holy Spirit (*g*) proceeding from *g* Joh. 15. 26. the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in Nature and Being, but distinguished by several peculiar, relative Properties, and personal Relations; which Doctrine of the Trinity is the Foundation of all our Communion with God, and comfortable dependance on him.

CHAP.

CHAP. III.

Of God's Decree.

1. **G**OD hath (a) decreed in a *Ifai. 46. 10.*
 himself, from all eternity, Eph. 1. 11.
 by the most wise and holy Coun- Heb. 6. 17.
 cel of his own Will, freely and un- Rom. 9. 15,
 changeable, all things whatsoever 18.
 comes to pass; yet so as thereby is
 God neither the Author of sin, (b)
 nor hath fellowship with any there- b *Jam. 1. 15,*
 in, nor is violence offered to the 17.
 will of the Creature, nor yet is the 1 *Joh. 1. 5.*
 liberty, or contingency of second
 Causes taken away, but rather (c) c *Acts 4. 27,*
 established, in which appears his 28.
 Wisdom in disposing all things, and *John 19. 11.*
 Power, and Faithfulness (d) in ac- d *Numb. 23.*
 complishing his *Decree.* 19.
Eph. 1. 3, 4, 5.

2. Although God knoweth
 whatsoever may, or can come to
 pass

e Aët. 15. 18. pass upon all (*e*) supposed conditions; yet hath he not *decreed* any thing, (*f*) because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the *Decree* of God, for the manifestation of his glory, (*g*) some Men and Angels are pre-destinated, or fore-ordinated to Eternal Life, through Jesus Christ, to the (*b*) praise of his glorious grace; others being left to act in their sin to their (*i*) just condemnation, to the praise of his glorious justice.

g 1 Tim. 5. 21.
Mat. 25. 41.
b Eph. 1. 5. 6.
i Rom. 9. 22, 23.
Jud. 4.

4. These Angels and Men thus pre-destinated, and fore-ordinated, are particularly, and unchangeably designed; and their (*k*) number so certain, and definite, that it cannot be either increased, or diminished.

k 2 Tim. 2. 19.
Joh. 13. 18.

5. Those of Mankind (*l*) that are pre-destinated to life, God before

l Eph. 1. 4. 9, 11.
Rom. 8. 30.
2 Tim. 1. 9.
1 Thess. 5. 9.

fore the foundation of the world was laid, according to his eternal and immutable Purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love; (m) ^{m Rom. 9.} without any other thing in the ^{13. 16.} creature as a condition or cause ^{Eph. 2. 6. 12.} moving him thereunto.

6. As God hath appointed the Elect unto glory, so he hath by the eternal and most free purpose of his Will, fore-ordained (o) all ^{o 1 Pet. 1. 2.} the means thereunto, wherefore ^{2 Theff. 2.} they who are elected, being fal'n ^{13.} in Adam, (p) are redeemed by Christ, are effectually (q) called ^{p 1 Theff. 5.} unto faith in Christ, by his Spirit ^{9, 12.} working in due season, are justifi- ^{q Rom. 8. 30.} ed, adopted, sanctified, and kept by ^{2 Theff. 2.} his power through faith (r) unto ^{r 1 Pet. 1. 5.} salvation; neither are any other redeemed by Christ, or effectually ^{s Joh. 10. 26.} called, justified, adopted, sanctified, ^{Joh. 17. 9.} and saved, but the Elect (s) only. ^{Joh. 6. 64.}

7. The

7. The Doctrine of this high Mystery of Pre-destination, is to be handled with special prudence, and care; that men attending the Will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their (t) eternal election; so shall this Doctrine afford matter (u) of praise, reverence, and admiration of God, and (x) of humility, diligence, and abundant (y) consolation, to all that sincerely obey the Gospel.

t 1 Theff. 1.
4, 5.
2 Pet. 1. 10.
u Eph. 1. 6.
Rom. 11. 33.
x Rom. 11.
5, 6.
y Luk. 10.
20.

CHAP.

CHAP. IV.

Of Creation.

1. **I**N the beginning it pleased God the Father, ^a (a) Son, and Holy Spirit, for the manifestation of the ^a Joh. 1. 1, 5. ^{Heb. 1. 2.} glory of ^(b) his Eternal Power, ^{Job 26. 13.} ^b Rom. 1. 20. Wisdom, and Goodness, to *create* or *make* the World, and all things therein, ^(c) whether visible or in- ^c Col. 1. 16. visible, in the space of six days, ^{Gen. 2. 1, 2.} and all very good.

2. After God had made all other Creatures, he *created* ^(d) ^d Gen. 1 27. Man, Male and Female, with ^(e) ^e Gen. 2: 7. reasonable and immortal Souls, rendring them fit unto that Life to God, for which they were *created*; being ^(f) made after the image ^f Eccles. 7. of God, in knowledge, righteousness, and true holiness; having the ^{Gen. 1. 26.} Law.

g Rom. 2. 14, Law of God (*g*) written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was (*b*) subject to change.

i Gen. 6. 17. 3. Besides the Law written in their Hearts, they received (*i*) a Command not to eat of the Tree of Knowledge of Good and Evil; which whilst they kept, they were happy in their Communion with God, and had Dominion (*k*) over the Creatures.

CHAP. V.

Of Divine Providence.

1. **G**OD the good *Creator* of all things, in *his* infinite power, and wisdom, doth (a) uphold, a Heb. 1. 3.
Job 38. 11.
Isa. 46. 10,
I 1. direct, dispose, and govern all Creatures, and Things, from the greatest even to the (b) least, by *his* Psal. 13. 5, 6.
b Matth. 10.
26, 30, 31. most wise and holy providence, to the end for the which they were *created*, according unto *his* infallible foreknowledge, and the free and immutable counsel of *his* (c) c Eph. 1. 11. own Will; to the praise of the glory of *his* wisdom, power, justice, infinite goodness and mercy.

2. Although in relation to the foreknowledge and *Decree* of God, the first cause, all things come to pass

Of Divine Providence.

d Acts 2. 23. pass (*d*) immutably and infallibly;
 so that there is not any thing, be-
 e Prov. 16. 33. falls any (*e*) by chance, or without
his Providence; yet by the same
Providence he ordereth them to
 fall out according to the nature
 f Gen. 8. 22. of second causes, either (*f*) ne-
 cessarily, freely, or contingent-
 ly.

3. God in *his* ordinary Provi-
 g Acts 27. 31. dence (*g*) maketh use of means;
 44. yet is free (*b*) to work without,
 If. 55. 10. 11. (*i*) above, and (*k*) against them
 b Hos. 1. 7. at *his* pleasure.
 i Rom. 4. 19.
 20, 21.

k Dan. 3. 27. 4. The Almighty Power, un-
 searchable Wisdom, and infinite
 Goodness of *God*, so far manifest
 themselves in *his Providence*, that
 l Rom. 11. 32, *his* determinate Council (*l*) ex-
 33, 34. tendeth it self even to the first
 2 Sam. 24. 1. Fall, and all other sinful Actions
 1 Chro. 21. 1. both of Angels and Men; (and
 that not by a bare permission)
 m 2 Kings 19. 28. which also he most wisely and
 Psal. 76. 10. powerfully. (*m*) boundeth, and
 other-

Of Divine Providence.

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otherwise ordereth, and governeth, in a manifold dispensation to *his* most holy (*n*) ends: yet so, asⁿ Gen. 50.20. the sinfulness of their acts proceed- Isa. 10.6,7,12. eth onely from the Creatures, and not from *God*; who being most holy and righteous, neither is nor can be, the Author or (*o*) Approver of sin. o Psal. 50. 21. 1 Joh. 2. 16:

5. The most wise, righteous, and gracious *God*, doth oftentimes, leave for a season *his* own children to manifold temptations, and the corruptions of their own heart, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, (*p*) p 2 Chro. 32. that they may be humbled; and 25, 26, 31. to raise them to a more close and 2 Sam. 24: 1: constant dependence for their support upon himself; and to make 2 Cor. 12.7, 8, 9. them more watchful against all future occasions of sin, and for other just and holy ends.

So that whatsoever befalls any
of

of his Elect is by his appointment,
 q Rom. 8. 28. for his glory, (q) and their good.

6. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sin doth (r) blind and harden; from them he not only withholdeth his (s) Grace, whereby they might have been enlightned in their understanding, and wrought upon in their hearts; but sometimes also withdraweth (t) the gifts which they had, and exposeth them to such (u) objects as their *corruptions* makes occasion of sin; and withal, (x) gives them over to their own Lusts, the temptations of the World, and the power of Satan, whereby it comes to pass, that they (y) harden themselves, even under those means which God useth for the softning of others.

r Rom. 1. 24, 25, 28.
 ch. 11. 7, 8.
 s Deut. 29. 4.
 t Mat. 13. 12.
 u Deut. 2. 30.
 2 Kings 8. 12, 13.
 x Psal. 81. 11, 12.
 2 Theff. 2. 10, 11, 12.
 y Exod. 8. 15. 32.
 1sa. 6. 9, 10.
 1 Pet. 2. 7, 8.

7. As the *Providence* of God doth in general reach to all *Creatures*, so after a more special manner

Of the Fall of Man, &c.

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ner it taketh care of his (x) Church, ⁷ 1 Tim. 4.
and disposeth of all things to the ^{10.} Amos 9. 8, 9.
good thereof. ^{Isa. 43. 3, 4, 5.}

CHAP. VI.

*Of the Fall of Man, of
Sin, and of the Pu-
nishment thereof.*

1. **A**lthough God created Man upright, and perfect, and gave him a righteous Law, which had been unto Life had he kept it, (a) and threatned Death upon the breach thereof; yet he did ^{a Gen. 2. 16, 17.} not long abide in this honour; (b) Satan using the subtilty of the ^{b Gen. 3. 12, 13.} Serpent to seduce Eve, then by her ^{2 Cor. 11. 3.} seducing Adam, who without any compulsion, did wilfully transgress the Law of their Creation, and the

Of the Fall of Man, of Sin,

the Command given unto them, in eating the forbidden Fruit; which God was pleased according to his wife and holy Council to permit, having purposed to order it, to his own glory.

2. Our first *Parents* by this *Sin*,
c Rom. 3. 23. fell from their (*c*) original righteousness and communion with God, and we in them, whereby death
d Rom. 5. 12, came upon all; (*d*) all becoming
 &c. dead in *Sin*, and wholly defiled,
e Tit. 1. 15. (*e*) in all the faculties, and parts
 Gen. 6. 5. of soul, and body.
 Jer. 17. 9.

3. They being the (*f*) root,
 Rom. 3. and by God's appointment, standing in the room, and stead of all
 10.--19. Mankind; the guilt of the *Sin*
f Rom. 5. was imputed, and *corrupted* Nature
 12.--19. conveyed, to all their Posterity,
 1 Cor. 15. 21. descending from them by ordinary
 22, 45, 49. generation, being now (*g*) conceived in *Sin*, and by nature children (*h*) of Wrath, the servants of
g Psal. 51. 5. *Sin*, the subjects (*i*) of *Death*, and
 Job 14. 4. all
h Eph. 2. 3.
i Rom. 6. 20.
 & ch. 5, 12.

and of the Punishment thereof.

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all other miseries, spiritual, temporal and eternal, unless the *Lord Jesus* (*k*) set them free.

† Heb. 2. 14.

1 Theff. 1.

10.

1 Rom. 8. 7.

Col. 1. 21.

3. From this original *corruption*, whereby we are (*l*) utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do (*m*) proceed all actual transgressions.

m Jam. 1. 14.

15.

Mat. 15. 19.

5. This *corruption* of Nature, during this Life, doth (*n*) remain in those that are regenerated: and although it be through *Christ* pardoned, and mortified, yet both it self, and the first motions thereof, are truly and properly (*o*) *Sin*.

n Rom 7. 18.

23.

Eccl. 7. 20.

1 Joh. 1. 8.

o Rom. 7. 24,

25.

Gal. 5. 17.

C

CHAP.

CHAP. VII.

Of God's Covenant.

1. **T**HE distance between *God* and the *Creature* is so great, that although reasonable *Creatures* do owe obedience unto him as their *Creator*, yet they could never have attained the reward of Life, but by some (a) voluntary condescension on *God's* part, which he hath been pleased to express, by way of *Covenant*.

2. Moreover, *Man* having brought himself (b) under the *curse* of the Law by his fall, it pleased the *Lord* to make a *Covenant* of *Grace*, wherein he freely offereth unto *Sinners*, (c) Life and *Salvation* by *Jesus Christ*, requiring of them Faith in him, that they may be

b Gen. 2. 17.
Gal. 3. 10.
Rom. 3. 20,
21.

c Rom. 8. 3.
Mark 16. 15,
16.
Joh. 3. 16.

be saved; and (d) promising to give unto all those that are ordained unto eternal *Life*, his holy Spirit, to make them willing, and able to believe.

^d Ezek. 36.
26, 27.
Joh. 9. 44, 45.
Psal. 110. 3.

3. This *Covenant* is revealed in the Gospel; first of all to *Adam* in the promise of Salvation by the (e) Seed of the Woman, and afterwards by farther steps, until the full (f) discovery thereof was compleated in the New Testament; and it is founded in that (*) Eternal *Covenant* transaction, that was between the *Father* and the *Son* about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the Posterity of fallen *Adam*, that ever were (g) saved, did obtain *Life* and blessed *Immortality*; *Man* being now utterly incapable of acceptance with *God* upon those terms on which *Adam* stood in his state of Innocency.

^e Gen. 3. 15.
^f Heb. 1. 1.
* 2 Tim. 1. 9.
Tit. 1. 2.

^g Heb. 11. 6,
13.
Rom. 4. 1, 2,
&c.
Acts 4. 12.
John 8. 56.

CH A P. VIII.

Of Christ the Mediator.

1. **I**T pleased *God*, in his eternal purpose, to chuse and ordain the *Lord Jesus*, his onely begotten *Son*, according to the *Covenant* made between them both, (a) to be the *Mediator* between *God* and *Man*; the (b) Prophet, (c) Priest and (d) King; Head and Saviour of his Church, the Heir of all things, and Judge of the World: Unto whom he did from all eternity (e) give a People to be his Seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

a *Isai.* 42. 1.
i *Peter* 1. 9, 10
b *Acts* 3. 22.
c *Heb.* 5. 5, 6.
d *Psal.* 2. 6.
Luk. 1. 33.
Eph. 1. 23.
Heb. 1. 2.
Acts 17. 31.
e *Isai.* 53. 10.
John 17. 6.
Rom. 8. 30.

2. The *Son of God*, the second Person in the *Holy Trinity*, being very and eternal *God*, the brightness

Of Christ the Mediator.

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ness of the Father's glory, of one substance and equal with him: who made the World, who upholdeth and governeth all things he hath made: did, when the fulness of time was come, take upon him (*f*) Man's nature, with all the essential properties, and common Infirmities thereof, (*g*) yet without Sin: being conceived by the *Holy Spirit* in the *Womb* of the *Virgin Mary*, the *Holy Spirit* coming down upon her, and the power of the *most high* overshadowing her, (*h*) and so was made of a *Woman*, of the *Tribe of Judah*, of the *Seed of Abraham* and *David*, according to the *Scriptures*: So that two whole, perfect, and distinct Natures, were inseparably joined together in one Person, without *conversion*, *composition*, or *confusion*; which Person is very *God*, and very *Man*, yet one (*i*) *Christ*, the onely *Mediator* between *God* and *Man*.

f 1 John 1. 14.
Gal. 4. 4.

g Rom. 8. 3.
h Heb. 2. 14.
16, 17.
ch. 4. 15.

h Luke 1. 27,
31, 35.

i Rom. 9. 5.
1 Tim. 2.

3. The *Lord Jesus* in his *Humane Nature* thus united to the *Divine*, in the *Person of the Son*,
 * Psal. 45. 7. was sanctified, and anointed (*k*) with
 Acts 10. 38. the *Holy Spirit*, above measure;
 John 3. 34. having in him (*l*) all the treasures
 1 Col. 2. 3. of *Wisdom and Knowledge*; in
 whom it pleased the *Father*, that
 m Col. 1. 19. (*m*) all fulness should dwell: to
 n Heb. 7. 26. the end, that being (*n*) holy, harm-
 o Joh. 1. 14. less, undefiled, and full (*o*) of
Grace, and Truth, he might be
 thoroughly furnished to execute
 p Heb. 7. 22. the Office of a *Mediator*, and (*p*)
Surety; which Office he took not
 upon himself, but was thereunto
 q Heb. 5. 5. (*q*) called by his *Father*; who
 r John 5. 22, also put (*r*) all Power and Judg-
 27. ment in his hand, and gave him
 Mat. 28. 18. Commandment to execute the
 Acts 2. 36. same

s Ps. 40. 78. 4. This Office the *Lord Jesus* did
 Heb. 10. most (*s*) willingly undertake,
 5--11. which that he might discharge he
 John 10. 18. was made under the Law, (*t*) and
 1 Gal. 4. 4. did
 Matth. 3. 15.

Of Christ the Mediator.

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did perfectly fulfil it, and underwent the (u) punishment due to us, which we should have born and suffered, being made (x) *Sin* and a *Curse* for us: enduring most grievous sorrows (y) in his Soul; and most painful sufferings in his Body; was crucified, and died, and remained in the state of the dead; yet saw no (z) *Corruption*: on the (a) third day he arose from the dead, with the same (b) body in which he suffered; with which he also (c) ascended into Heaven; and there sitteth at the right hand of *his Father*, (d) making intercession; and shall (e) return to judge *Men* and *Angels*, at the end of the World.

u Gal. 3. 13.
Isa. 53. 6.
1 Pet. 3. 18.
x 2 Cor. 5.
21.
y Mat. 26. 37,
31.
Luke 22. 44.
Mat. 27. 46.
z Act. 13. 37.
a 1 Cor. 15.
3, 4.
b John 20.
25, 27.
c Mar. 16. 16.
Acts 1. 9, 10,
11.
d Rom. 8. 34.
Heb. 9. 24.
e Act. 10. 42.
Rom. 14. 9,
10.
Acts 1. 10.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the Eternal Spirit once offered up unto God, (f) hath fully satisfied the Justice of God, procured reconciliation, and purchased an Everlast-

f Heb. 9. 14.
ch. 10. 14.
Rom. 3. 25,
26

Of Christ the Mediator.

ing Inheritance in the Kingdom of
 g John 17. 2. Heaven, (g) for all those whom
 Heb. 9. 15. the *Father* hath given unto him.

6. Although the Price of Re-
 demption was not actually paid by
 * 1 Cor. 4. 10. *Christ*, till after his *Incarnation*, *
 Heb. 4. 2. yet the vertue, efficacy, and benefit
 1 Pet. 1. 10, 11. thereof were communicated to the
 Elect in all Ages successively, from
 the beginning of the World, in
 and by those Promises, Types, and
 Sacrifices, wherein he was reveal-
 ed, and signified to be the Seed of
 the *Woman*, which should bruise
 the Serpent's Head; (b) and the
 Lamb slain from the foundation
 6 Rev. 13. 8. of the World: (i) Being the
 2 Heb. 13. 8. same yesterday, and to day, and for
 ever.

7. Christ in the work of *Media-
 tion* acteth according to both Na-
 tures, by each Nature doing that
 which is proper to it self; yet by
 reason of the United of the Person,
 that which is proper to one Na-
 ture,

ture, is sometimes in *Scripture* attributed to the Person (*k*) denominated by the other Nature. k John 3. 13. Acts 20. 28.

8. To all those for whom Christ hath obtained Eternal Redemption, he doth certainly, and effectually (*l*) apply, and communicate the same; making intercession for them; uniting them to himself by his Spirit; (*m*) revealing unto them, in and by the Word, the Mystery of Salvation; persuading them to believe, and obey; (*n*) governing their Hearts by his Word and Spirit, and (*o*) overcoming all their Enemies by his Almighty Power, and Wisdom; in such manner, and ways, as are most consonant to his wonderful, and (*p*) unsearchable dispensation; and all of free, and absolute Grace, without any condition foreseen in them, to procure it.

9. This Office of Mediator between God and Man, is proper
 q 1 Tim. 2. 5. (q) onely to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof transferr'd from him to any other.

10. This number and order of Offices is necessary; for in respect of our (r) ignorance, we stand in need of his propheticall Office; and in respect of our alienation from God, (s) and imperfection of the best of our services, we need his Priestly Office, to reconcile us, and present us acceptable unto God: and in respect of our averfeness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his Kingly Office, (t) to convince, subdue, draw, uphold, deliver, and preserve
 r John 1. 18. us to his Heavenly Kingdom.
 s Col. 1. 21.
 Gal. 5. 17.
 r John 16. 8.
 Psal. 110. 3.
 Luk. 74, 75.

CHAP. IX.

Of Free Will.

1. **G**OD hath indued the Will of Man with that natural liberty and power of acting upon choice, that it is (a) neither a Mat. 17. 12. Jam. 1. 14. Deut. 30. 19. forced, nor by any necessity of nature determined to do good or evil.

2. Man in his state of innocency, had freedom, and power, to will, and to do, that (b) which was b Eccl. 7. 29. good, and well-pleasing to God; but yet (c) was mutable, so that he might fall from it. c Gen. 3. 6.

3. Man, by his fall into a state of sin, hath wholly lost (d) all ability of will, to any spiritual good d Rom. 5. 6. ch. 8. 7. accompanying salvation; so as a natu-

natural man, being altogether a-
e Eph. 2. 1. 5. verse from that good, (*e*) and dead
 in sin, is not able, by his own
f Tit. 3. 3, 4, 5. strength, to (*f*) convert himself,
 John 6. 44. or to prepare himself thereunto.

4. When God converts a sin-
 ner, and translates him into the
g Col. 1. 13. state of Grace, (*g*) he freeth him
 John 8. 36. from his natural bondage under
 sin, and by his Grace alone, ena-
b Phil. 2. 13. bles him (*b*) freely to will, and to
 do that which is spiritually good ;
i Rom. 7. 15, yet so as that, by reason of his (*i*)
 18, 19, 21, 23. remaining corruptions, he doth not
 perfectly nor only will that which
 is good, but doth also will that
 which is evil.

5. The Will of Man is made
k Ephes. 4. 13. (*k*) perfectly, and immutably free
 to good alone, in the state of Glo-
 ry only.

CHAP. X.

Of Effectual Calling.

1. **T**Hose whom God hath predestinated unto, Life he is pleased in his appointed, and accepted time, *(a)* effectually to call ^{d Rom. 8. 30.} by his Word, and Spirit, out of that ^{Rom. 11. 7.} state of Sin, and Death, in which ^{Eph. 1. 10, 11.} they are by Nature, to Grace and ^{2 Thess. 3. 13,} Salvation *(b)* by Jesus Christ; en- ^{14.}lightning their minds, spiritually, ^{b Eph. 2. 1-6.} and savingly, to *(c)* understand the ^{c Acts 26. 18.} things of God; taking away their ^{Eph. 1. 7, 18.} *(d)* heart of stone, and giving unto ^{d Ezek. 36. 26.} them an heart of flesh; renewing their wills, and by his Almighty ^{e Deut. 30. 6.} Power determining them *(e)* to ^{Ezek. 36. 27.} that which is good, and effectually ^{Ephes. 1. 19.} drawing them to Jesus Christ; yet ^{f Psal. 110. 3.} so as they come *(f)* most freely, ^{Cant. 1. 4.} being made willing by his Grace.

2. This

2. This Effectual Call is of God's free and special Grace alone, (*g*) not from any thing at all foreseen in Man, nor from any power, or agency in the Creature, co-working with his special Grace, (*b*) the Creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the holy Spirit, he is thereby enabled to answer this Call, and to embrace the Grace offered and conveyed in it, and that by no less (*i*) power than that which raised up Christ from the dead.

3. Elect Infants dying in infancy, are (*k*) regenerated and saved by Christ through the Spirit; who worketh when, and where, and (*l*) how he pleaseth: so also are all other Elect Persons, who are incapable of being outwardly called by the Ministry of the Word.

4. Others

4. Others not elected, although they may be called by the Ministry of the Word, (*m*) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Christ; and therefore cannot be saved: much less can men that receive not the Christian Religion (*o*) be saved; be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess.

m Matt. 22. 4.
ch. 13. 20, 21.
Heb. 6. 4, 5.

n John 6. 44.
45, 65.

1 Joh. 2. 24, 25

o Acts 4. 12.
John 4. 22.
chap. 17. 3.

CHAP.

CHAP. XI.

Of Justification.

1. **T**Hose whom God effectually calleth, he also freely
- ^a Rom. 3. 24. ^(a) justifieth, not by infusing
chap. 8. 30. righteousness into them, but by
 - ^b Rom. 4. 5, 6, 7, 8. ^(b) pardoning their sins, and by
Ephes. 1. 7. accounting, and accepting their
 - ^c 1 Cor. 1. 30, 31. Persons as ^(c) righteous; not for
Rom. 5. 17, any thing wrought in them, or
18, 19. done by them, but for Christ's
sake alone, not by imputing faith
it self, the act of believing, or any
 - ^d Phil. 3. 8, 9. other ^(d) evangelical obedience
Eph. 2. 8, 9, 10. to them, as their righteousness;
but by imputing Christ's active obe-
dience unto the whole Law, and
passive obedience in his death, for
their whole and sole righteous-
ness, they ^(e) receiving, and rest-
ing on him, and his righteousness,
by
 - ^e John 1. 12.
Rom. 5. 17.

Of Justification.

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by Faith; which Faith they have not of themselves, it is the Gift of God.

2. Faith thus receiving and resting on Christ, and his Righteousness, is the (*f*) alone Instrument of Justification: yet it is not alone in the person justified, but is ever accompanied with all other saving Graces, and is no dead Faith, (*g*) but worketh by love.

g Gal. 5. 6.
James 2. 17,
22, 26.

3. Christ, by his obedience, and death, did fully discharge the debt of all those that are justified: and did by the sacrifice of himself, in the blood of his Cross, undergoing in their stead, the penalty due unto them, make a proper, real and full satisfaction (*b*) to God's justice in their behalf; yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both (*i*) freely, not for any thing

b Heb. 10. 14.
i Pet. 1. 18, 19.
Isai. 53. 5, 6.

i Rom. 8. 32.
2 Cor. 5. 21.

Of Justification.

thing in them, their Justification is onely of Free Grace, that both the exact Justice and rich Grace

k Rom. 3. 26. of God might be (*k*) glorified in Ephes. 1. 6, 7. the Justification of sinners. chap. 2. 7.

4. God did from all eternity decree to (*l*) justifie all the Elect, and Christ did in the fullness of time die for their Sins, and rise (*m*) again for their Justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time (*n*) actually apply Christ unto them.

l Gal. 3. 8.
i Peter 1. 2.
i Tim. 2. 6.
m Rom. 4. 25.
n Col. 1. 21, 22.
Tit. 3, 4, 5, 6, 7.

5. God doth continue to (*o*) forgive the sins of those that are justified, and although they can never fall from the state of (*p*) justification, yet they may by their sins fall under God's (*q*) fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they (*r*) humble

o Matt. 6. 12.
i Joh. 1. 7, 9.
p John 10. 28.
q Psal. 89. 31, 32, 33.
r Psal. 32. 5.
& 51.
Matt. 26. 75.

ble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of Believers under the Old Testament, was in all these respects, (s) one; Gal. 3. 9. and the same with the justification Rom. 4. 22, of Believers under the New Testament. 23, 24.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafed in, and for the sake of his onely Son *Jesus Christ*, to make partakers of the Grace (a) of *Adoption*; by which they are taken into the Number, and enjoy the Liberties, and (b) Priviledges of Children of *God*; have his (c) Name put upon them, (d) receive

a Ephes. 1. 5.
Gal. 4. 4, 5.
b John 1. 12.
Rom. 8. 17.
c 2 Cor. 6. 18.
Rev. 3. 12.
d Rom. 8. 15.

e Gal. 4. 6. the Spirit of Adoption, (*e*) have
Ephes. 2. 18. access to the Throne of Grace with
 boldness; are enabled to cry, *Abba*,
f *Psal.* 103. 13. Father; are (*f*) pitied, (*g*) pro-
g *Prov.* 14. 26. tected, (*i*) provided for, and (*k*)
i *1 Pet.* 5. 7. chastened by him, as by a Father;
k *Heb.* 12. 6. yet never (*l*) cast off, but sealed
l *Isa.* 54. 8, 9. (*m*) to the Day of Redemption,
m *Lam.* 3. 31. and inherit the Promises, (*n*) as
n *Eph.* 4. 30. Heirs of Everlasting Salvation.
n *Heb.* 1. 14. chap. 6. 12.

CH A.P. XIII.

Of Sanctification.

1. **T**hey who are united to
 Christ, effectually called,
 and regenerated, having a new
 Heart and a new Spirit created
 in them, through the vertue of
 Rom. 6. 5, 6. Christ's Death and Resurrection;
b *John* 17. 17. are also (*a*) farther sanctified, real-
Eph. 3. 16, 17, ly, and personally, through the
 18, 19. same vertue, (*b*) by his Word and
1 Thess. 5. Spi-
 21, 22, 23.

Spirit dwelling in them; (c) the dominion of the whole body of sin is destroyed, (d) and the several lusts thereof, are more and more weakned, and mortified; and they more and more quickned, and (e) strengthened in all saving Graces, to the (f) practice of all true Holiness, without which no man shall see the Lord. Rom. 6. 14.
Gal. 5. 24.
Col. 1. 11.
2 Cor. 7. 1.
Heb. 12. 14.

2. This Sanctification is (g) throughout in the whole man, yet imperfect (h) in this life; there abideth still some remnants of corruption in every part, whence ariseth a (i) continual, and irreconcilable war; the Flesh lusting against the Spirit, and the Spirit against the Flesh. 1 Thess. 5. 23.
Rom. 7. 18,
23.
Gal. 5. 17.
1 Pet. 2. 11.

3. In which war, altho' the remaining corruption for a time may much (k) prevail, yet, through the continual supply of strength, from the *sanctifying Spirit of Christ*, the (l) regenerate part doth overcome; Rom. 7. 23.
Rom. 6. 14.

m Eph. 4. 15, 16
2 Cor. 3. 18.
chap. 7. 1.

come; and so the Saints grow in Grace, perfecting Holiness in the fear of God, (*m*) pressing after an Heavenly Life, in Evangelical Obedience to all the Commands which *Christ*, as *Head* and *King*, in his *Word* hath prescribed to them.

CHAP. XIV.

Of Saving Faith.

1. **T**HE Grace of *Faith*, whereby the Elect are enabled to believe to the saving of their Souls, is the work of the *Spirit* of *Christ* (*a*) in their Hearts, and is ordinarily wrought by the Ministry of the (*b*) Word; by which also, and by the administration of *Baptism*, and the *Lord's Supper*, *Prayer* and other *Means* appointed of *God*, it is increased, (*c*) and strengthened.

a 2 Cor. 4. 13.
Eph. 2. 8.
b Rom. 10. 14, 17.
c Luke 17. 5.
1 Peter 2. 2.
Acts 20. 32.

2 By

2. By this *Faith*, a Christian believed to be true, * whatsoever is * Acts 24. 14 revealed in the *Word*, for the Authority of *God* himself; and also apprehendeth an excellency therein, (d) above all other *Writings*; and all things in the *World*: d Psal. 19. 7, 8, 9, 10. Psalm 119. 72. as it bears forth the Glory of *God* in his Attributes, the Excellency of *Christ* in his Nature and Offices, and the Power and Fulness of the *Holy Spirit* in his Workings and Operations; and so is enabled to (e) cast his Soul upon the truth e 2Tim. 1. 12. thus believed; and also acteth differently upon that which each particular passage thereof containeth: yielding obedience to the (f) commands, trembling at f John 15. 14. the (g) threatnings, and embracing g Isai. 66. 2. the (h) promises of *God*, for this life, and that which is to come: h Heb. 11. 13. But the principal Acts of Saving Faith, have immediate relation to *Christ*, accepting, receiving and: i John 1. 12. Acts 16. 31. resting upon (i) him alone, for Gal. 2. 20. Justification: Acts 15. 11.

Justification, Sanctification, and
Eternal Life, by vertue of the Co-
venant of Grace.

3. This *Faith*, although it be
different in degrees, and may be
weak, (*k*) or strong, yet it is in the
least degree of it, different in the
kind, or nature of it (as is all other
Saving Grace) from the Faith, (*l*)
and common Grace of temporary
believers; and therefore though
it may be many times assailed, and
weakned, yet it gets (*m*) the
victory, growing up in many, to
the attainment of a full (*n*) assu-
rance through *Christ*, who is both
the Author (*o*) and Finisher of our
Faith.

k Heb. 5. 13, 14

Mat. 8. 30.

Rom. 4. 19, 20.

l 2 Pet. 1. 1.

m Eph. 6. 16.

n Joh. 5. 4, 5.

n Heb. 6. 11, 12

Col. 2. 2.

o Heb. 12. 2.

C H A P. XV.

Of Repentance unto Life and Salvation.

1. **S**UCH of the Elect as are converted at riper years, having (a) sometimes lived in the state of ^a Tit. 3. 2, 3. Nature, and therein served divers ^{4, 5.} Lusts and Pleasures, God in their *Effectual Calling* giveth them Repentance unto Life.

2. Whereas there is none that doth good, and sinneth (b) not, ^{b Eccl. 7. 20.} and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins, and provocations, God hath in the Covenant of Grace, merciful-
D ly

c Luke 22.
31, 32.

ly provided that Believers so sin-
ning, and falling, (c) be renewed
through Repentance unto Salva-
tion.

d Zech. 12.
10.
Acts 11. 18.

3. This Saving Repentance is
an (d) Evangelical Grace, where-
by a person, being by the *Holy Spi-
rit* made sensible of the manifold
evils of his sin, doth, by Faith in
Christ, humble himself for it, with
godly sorrow, detestation of it,

e Ezek. 36. 31.
2 Cor. 7. 11.

and self-aborrancy; (e) praying
for pardon, and strength of grace,
with a purpose and endeavour by

f Psal. 119. 6.
Ps. 119, 128.

supplies of the *Spirit*, to (f) walk
before God unto all well pleasing
in all things.

g Luke 19. 8.
1 Tim. 1. 13,
15.

4. As Repentance is to be con-
tinued through the whole course
of our lives, upon the account of
the body of death, and the moti-
ons thereof; so it is every man's
duty, to repent of his (g) particu-
lar known sins, particularly.

5. Such

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5. Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto salvation, that although there is no sin so small, but it deserves *(b)* ^{7 Rom. 6. 23.} damnation; yet there is no sin so great, that it shall bring damnation on them that *(i)* repent; ^{i H. 1. 16, 1. Ifai. 55. 7.} which makes the constant preaching of it, and of Repentance necessary.

CHAP. XVI.

Of Good Works.

1.

Good Works are only such as

God hath *(a)* commanded

in his Holy Word, and not such as

without the warrant thereof, are

devised by men, out of blind zeal,

(b) or upon any pretence of good

intentions.

^{a Mic. 6. 8.}

^{Heb. 13. 21.}

^{b Mat. 15. 9.}

^{Ifai. 19. 13.}

D. 2

2. These

2. These good works, done in obedience to God's commandments, are the Fruits and Evidences (c) of a true and lively Faith; and by them Believers manifest their (d) Thankfulness, strengthen their (e) Assurance, edifie their (f) Brethren, adorn the Profession of the Gospel, stop the Mouths of the Adversaries, and glorifie (g) God, whose Workmanship they are, created in Christ Jesus (b) thereunto, that having their Fruit unto Holiness, they may have the end (i) Eternal Life.

c Jam. 2. 18, 22.
d Psal. 116. 12, 13.
e 1 John 2 3, 5.
f 2 Pet. 1. 5-11.
g Mat. 5. 16.
h 1 Tim. 6. 1.
i 1 Pet. 2. 15.
b Phil. 1. 11.
c Eph. 2. 10.
d Rom. 6. 22.

3. Their ability to do good works, is not at all of themselves, but wholly from the Spirit (k) of Christ; and that they may be enabled thereunto, besides the Graces they have already received, there is necessary an (l) actual influence of the same Holy Spirit, to work in them to will, and to do of his good pleasure; yet are they not here.

k John 15. 4, 5.
l 2 Cor. 3. 5.
m Phil. 2. 13.

Of Good Works.

53

hereupon to grow negligent, as if they were not bound to perform any Duty, unless upon a special motion of the Spirit, but they ought to be diligent in (m) stirring up the Grace of God that is in them.

m Phil. 2.12.
Heb. 6. 11. 12
Ila. 64. 7.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererrogate, and to do more than God requires, as that (n) they fall short of much which in duty they are bound to do.

n Job 9. 2, 3.
Gal. 5. 17.
Luke 17. 10

5. We cannot by our best works merit pardon of Sin or Eternal Life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy, for the debt of our (o) former sins; but when we

o Rom. 3. 20.
Eph. 2. 8, 9.
Rom. 4. 6.

have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his (p) Spirit, and as they are wrought by us they are defiled (q) and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Yet notwithstanding the persons of Believers being accepted through Christ, their good works also are accepted in (r) him; not as though they were in this life wholly unblameable and unreprouable in God's sight, but that he looking upon them in his Son, is pleased to accept and reward that which is (s) sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of

of them they may be things which
 God commands, and of good use,
 both to themselves and (t) others; ^{2 Kings 10.}
 yet because they proceed not from ^{30.}
 a heart purified by (u) Faith, nor ^{1 Kings 21.}
 are done in a right manner accord- ^{27, 29.}
 ing to the (w) Word, nor to a ^{u Gen. 4. 9.}
 right end the (x) glory of God, ^{Heb. 11. 4, 6.}
 they are therefore sinful and can- ^{w 1 Cor. 13. 1.}
 not please God, nor make a man ^{x Mat. 6. 2, 5.}
 meet to receive Grace from (y) ^{y Amos 5. 21,}
 God; and yet their neglect of ^{22.}
 them is more sinful and (z) dis- ^{Rom 9. 16.}
 pleasing to God. ^{Tit. 3. 5.}
^{z Job 21. 14,}
^{15.}
^{Mat. 25. 41,}
^{42, 43.}

CH A P. XVII.

Of Perseverance of the Saints.

1. **T**Hose whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious Faith of his Elect unto, can neither totally nor finally fall from the state of Grace, (a) but shall certainly persevere therein to the end and be eternally saved, seeing the Gifts and Callings of God are without Repentance, (whence he still begets and nourisheth in them Faith, Repentance, Love, Joy, Hope, and all the Graces of the Spirit unto immortality) and though many storms and floods arise and beat against them, yet they shall never be able to take them

a John 10.

28, 29.

Phil. 1. 6.

2 Tim. 2. 19.

1 Joh 2. 19

them off that Foundation and Rock which by Faith they are fastned upon: notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God, may for a time be clouded and obscured from (b) them, yet he is still the same, (c) and they shall be sure to be kept by the Power of God unto Salvation, where they shall enjoy their purchased Possession, they being engraven upon the Palm of his Hands, and their Names having been written in the Book of Life from all Eternity.

^b Ps. 89. 31, 32.

¹ Cor. 11. 32.

^c Mal. 3. 6.

2. This Perseverance of the Saints, depends not upon their own free Will, but upon the immutability of the Decree of (d) Election, flowing from the free and unchangeable Love of God the Father, upon the efficacy of the Merit and Intercession of Jesus Christ (e) and Union with him, the (f) Oath of God, the abiding of his

^d Rom. 8. 30.
chap. 9. 11, 16.

^e Rom. 5. 9, 10.

^f John 14. 19.

^f Heb. 6. 17, 18

D 5

Spi-

g 1 Joh. 3. 9. Spirit, and the (*g*) Seed of God within them, and the Nature of the (*b*) Covenant of Grace; from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan and of the World, the prevalency of Corruption remaining in them, and the neglect of Means of their preservation, fall into grievous (*i*) Sins, and for a time continue therein; whereby they incur (*k*) God's displeasure, and grieve his holy Spirit, come to have their Graces and (*l*) Comforts impaired, have their Hearts hardened, and their Consciences wounded, (*m*) hurt, and scandalize others, and bring temporal Judgments (*n*) upon themselves, yet they shall renew their (*o*) repentance and be preserved, through faith in Christ Jesus, to the end.

CHAP. XVIII.

Of the Assurance of Grace and Salva- tion.

1. **A**lthough temporary Believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of Salvation, (a) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good Conscience before him, may in this life be certainly assured, (b) that they are in the state of Grace; and may rejoyce in the hope of the glory of God, which hope
- a Job 8. 13, 14.
Matth. 7. 22, 23.
b 1 Joh. 2. 3, ch. 3. 14, 18, 19, 21, 24.
ch. 5. 13.

c Rom. 5.2,5. hope shall never make them (*c*) ashamed.

2. This Certainty is not a bare conjectural and probable Perswasion, grounded upon (*d*) a fallible Hope, but an infallible Assurance of Faith, founded on the Blood and Righteousness of Christ (*e*) revealed in the Gospel ; and also upon the inward (*f*) evidence of those Graces of the Spirit unto which Promises are made, and on the Testimony of the (*g*) Spirit of Adoption, witnessing with our Spirits, that we are the Children of God ; and, as a Fruit thereof, keeping the Heart both (*h*) humble and holy.

3. This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long ; and conflict with many difficulties, before he be (*i*) partaker of it ; yet being enabled by the Spirit, to know the things which

i Isa. 50.10.
Psal. 88. &
Ps. 77.1-12.

which are freely given him of God, he may without extraordinary revelation in the right use of means (*k*) attain thereunto : and therefore it is the duty of every one, to give all diligence to make their Calling and Election sure, that thereby his Heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and chearfulness in the Duties of Obedience, the proper (*l*) Fruits of this Assurance; so far is it (*m*) from inclining Men to looseness.

k 1 John. 4. 13.
Heb. 6. 11, 12.

l Rom. 5. 1, 2, 5.
chap. 14. 17.
Psalm 119. 32.
m Rom. 6. 1, 2.
Tit. 2. 11, 12,
14.

4. True Believers may have the Assurance of their Salvation divers ways shaken, diminished, and intermitted ; as (*n*) by negligence in preserving of it, by (*o*) falling into some special Sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden or (*p*) vehement Temptation, by God's withdrawing the (*q*) Light of his Countenance

n Cant. 5. 2,
3, 6.
o Psal. 51. 8, 12,
14.
p Ps. 116. 11.
Psal. 77. 7, 8.
Psal. 31. 22.
q Ps. 30. 7.

nance and suffering even such as
 fear him to walk in darkness and
 to have no light; yet are they
r 1 John 3. 9. never destitute of the (*r*) Seed of
s Luk. 22. 32. God, and Life (*s*) of Faith, that
 Love of Christ, and the Brethren,
 that sincerity of Heart, and Con-
 science of Duty, out of which, by
 the Operation of the Spirit, this
t Ps. 42. 5, 11. Assurance may in due time be (*t*)
u Lam. 3. 26. revived, and by the which in
 27--31. the mean time they are (*u*) pre-
 served from utter despair.

C H A P. XIX.

Of the Law of God.

1. **G**OD gave to *Adam* a Law
 of Universal Obedience,
a Gen. 1. 27. (*a*) written in his Heart, and a par-
Eccl. 7. 29. ticular Precept of not eating the
 Fruit of the Tree of Knowledge of
 Good and Evil; (by which he
 bound

bound him, and all his Posterity to personal, entire, exact and perpetual (b) Obedience; promised Life upon the fulfilling, and (c) threatened Death upon the breach of it, and indued him with power and ability to keep it.

b Rom. 10. 5.
c Gal. 3. 10,
12.

2. The same Law that was first written in the Heart of Man, (d) continued to be a perfect Rule of Righteousness after the Fall, and was delivered by God upon Mount Sinai, in (e) Ten Commandments and written in two Tables, the four first containing our Duty towards God, and the other six our Duty to Man.

d Rom. 2. 14.
15.

e Deut. 10. 4.

3. Besides this Law, commonly called Moral, God was pleased to give to the People of *Israel* Ceremonial Laws, containing several typical Ordinances, partly of Worship, (f) prefiguring Christ, his Graces, Actions, Sufferings, and Benefits; and partly holding forth divers

f Heb. 10. 1.
Col. 2. 17.

g 1 Cor. 5. 7. divers Instructions (g) of Moral Duties, all which Ceremonial Laws being appointed only to the time of reformation, are by Jesus Christ the true Messiah and only Law-giver, who was furnished with power from the Father, for that end, (b) abrogated and taken away.

b Col. 2. 14
16, 17.

Eph. 2, 14. 16.

4. To them also he gave sundry Judicial Laws, which expired together with the state of that People, not obliging any now by virtue of that Institution; their general (i) Equity onely being of moral use.

i 1 Cor. 9. 8,
9, 10.

k Rom. 13. 8,
9. 10.
James 2. 8,
10, 11. 12.

l James 2. 10,
11.

m Mat. 5. 17,
18, 19.
Rom. 3. 31.

5. The Moral Law doth forever bind all, (k) as well justified persons as others, to the obedience thereof, and that not onely in regard of the Matter contained in it, but also in respect of the (l) Authority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, (m) but much strengthen this Obligation.

6. Al-

6. Although true Believers be not under the Law, as a Covenant of Works, (n) to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a Rule of Life, informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly ; (o) discovering also the sinful Polutions of their Natures, Hearts and Lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against Sin ; together with a clearer sight of the need they have of Christ and the perfection of his Obedience : It is likewise of use to the Regenerate, to restrain their Corruptions, in that it forbids Sin ; and the Threatnings of it serve to shew what even their Sins deserve, and what Afflictions in this Life they may expect for them, although freed from the Curse

u Rom. 6. 14.

Gal. 2. 16.

Rom. 8. 1.

ch. 10. 4.

o Rom. 3. 20.

ch. 7. 7. &c.

Curse and unallayed Rigor thereof. These Promises of it likewise shew them God's approbation of Obedience, and what Blessings they may expect upon the performance therefore, though not as due to them by the Law as a Covenant of Works; so as Man's doing Good and refraining from Evil, because the Law encourageth to the one and deterreth from the other, is no Evidence of his being (p) under the Law and not under Grace.

d Rom. 6. 12.

13, 14.

1 Pet, 3, 8.

12.

q Gal. 3. 21.

r Ezek. 36.

27.

7. Neither are the forementioned Uses of the Law (q) contrary to the Grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing (r) and inabling the Will of Man to do that freely and chearfully, which the Will of God revealed in the Law, requireth to be done.

CHAP. XX.

Of the Gospel, and of the Extent of the Grace thereof.

1. **T**HE Covenant of Works being broken by Sin, and made unprofitable unto Life God was pleased to give forth the Promise of *Christ*, (*a*) the Seed of *a* Gen. 3. the Woman, as the means of calling the Elect, and begetting in them Faith and Repentance; in this Promise, the (*b*) Gospel, as to *b* Rev. 13. 8. the substance of it, was revealed, and therein effectual, for the Conversion and Salvation of Sinners.

2. This Promise of *Christ*, and Salvation by him, is revealed only by

- e* Rom. 1.17. by (*c*) the Word of God ; neither do the Works of Creation , Providence, with the Light of Nature, (*d*) make discovery of Christ, or of Grace by him, so much as in a general, or obscure way ; much less, that Men, destitute of the Revelation of him by the Promise, or Gospel, (*e*) should be enabled thereby, to attain saving Faith, or Repentance.
- d* Rom. 10. 14,15,17.
- e* Pro.29. 18. Isai. 25. 7. with ch. 60. 2,3.

3. The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts, with the addition of Promises, and Precepts, for the Obedience required therein , as to the Nations , and Persons, to whom it is granted, is meerly of the (*f*) Sovereign Will and good Pleasure of God ; not being annexed by vertue of any Promise, to the due improvement of Mens natural abilities, by vertue of common light received, without it ; which none ever did (*g*) make, or can so do : And therefore
- f* Ps 147. 10. Acts 16. 7.
- g* Rom. 1.18, &c.

neither before in all Ages the Preaching of
the Gospel hath been granted unto
of Nations and Nations, as to the ex-
Christ, or streightning of it, in great
as in variety, according to the Coun-
much of the Will of God.

4. Although the Gospel be the
only outward means, of revealing
Christ, and saving Grace, and is,
as such, abundantly sufficient there-
unto; yet that Men, who are dead
in Trespasses, may be Born again,
Quickned or Regenerated, there
is moreover necessary, an effectual
insuperable (b) Work of the Holy
Spirit, upon the whole Soul, for
the producing in them a new Spi-
ritual Life; without which no o-
ther means will effect (i) their Con-
version unto God.

b Pl. 110. 3.
i Cor. 2. 14.
Eph. 1. 19, 20.

i John 6. 44.
2 Cor. 4. 4, 6.

CH A P. XXI.

Of Christian Liberty, and Liberty of Con- science.

1. **T**HE Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning Wrath of God, the Rigour and (*a*) Curse of the Law, and in their being delivered from this present evil (*b*) World, Bondage to (*c*) Satan, and Dominion (*d*) of Sin, from the (*e*) Evil of Afflictions, the Fear, and Sting (*f*) of Death, the Victory of the Grave, and (*g*) Everlasting Damnation; as also in their (*b*) free access to God, and their yielding
- a* Gal. 3. 13.
b Gal. 1. 4.
c Acts 26. 18.
d Rom. 8. 3.
e Rom. 8. 28.
f 1 Cor. 15. 54, 55, 56, 57.
g 2 Thess. 1. 10.
b Rom. 8. 15.
- Obe-

Obedience unto him not out of a slavish fear, (i) but a Child-like love, and willing mind. ^{i Luke 1. 75, 75.}

All which were common also to Believers under the Law (k) for the substance of them; but under the New Testament, the Liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected, and in greater boldness of access to the Throne of Grace, and in fuller Communications of the Free Spirit of God, than Believers under the Law did ordinarily partake of. ^{k Gal. 3. 9, 14. i John 4. 18. i John 7. 38, 39. Heb. 10. 19, 20, 21.}

2. God alone is (m) Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, (n) which are in any thing contrary to his Word, or not contained in it. So that to Believe such Doctrines, or Obey such Commands out of Conscience, (o) is to betray true liberty of ^{m Jam. 4. 12. Rom. 14. 4. n Acts 4. 19. & 5. 29. 1 Cor. 7. 23. Mat. 15. 9. o Col. 2. 20, 22, 23.}

p 1 Cor. 3. 5.
2 Cor. 1. 24.

of Conscience ; and the requiring of an (*p*) implicit Faith, and absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also.

q Rom. 6. 1, 2.
r Gal. 5. 13.
2 Pet. 2. 18,
21.

3. They who, upon pretence of Christian Liberty, do practice any Sin, or cherish any sinful Lust, as they do thereby pervert the main design of the Grace of the Gospel, (*q*) to their own Destruction, so they wholly destroy (*r*) the end of Christian Liberty ; which is, that, being delivered out of the hands of all our Enemies, we might serve the Lord without fear, in Holiness and Righteousness before him, all the days of our Lives.

CHAP. XXII.

*Of Religious Worship,
and the Sabbath-
Day.*

I. **T**HE Light of Nature shews that there is a God, who hath Lordship and Sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the Heart, and all the Soul, (a) and with all the Might. a Jer. 10. 7.
 But the acceptable way of Wor- Mark 12. 33.
 shipping the true God, is (b) in- b Deut. 12.
 stituted by himself, and so limi- 32.
 ted by his own revealed Will, that
 A Person may not be Worshipped ac-
 cording to the Imaginations and
 Devices of Men, or the Suggestions
 of

of Satan, under any visible representations, or (c) any other way, not prescribed in the Holy Scriptures.

c Exod. 20. 4.
5, 6.

2. *Religious Worship* is to be given to *God the Father, Son, and Holy Spirit*; and to him (d) alone; not to *Angels, Saints*, or any other (e) *Creatures*; and since the Fall, not without a (f) *Mediator*, nor in the *Mediation* of any other but (g) *Christ alone*.

d Matth. 4. 9.
10.

John 6. 23.
Matth. 28. 19.

e Rom. 1. 25.
Col. 2. 18.

Rev. 19. 10.
f John 14. 6.

g 1 Tim. 2. 5.

3. Prayer, with Thanksgiving, being one special part of Natural Worship, is by God required of (b) all Men. But that it may be accepted, it is to be made in the (i) Name of the Son, by the help (k) of the Spirit, according to (l) his Will; with Understanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance; and when with others, in a (m) Known Tongue,

b Psal. 95. 1, 7.
Psal. 65. 2.

i John 14. 13.
14.

k Rom. 8. 26.
l 1 Joh. 5. 14.

m 1 Cor. 14.
16, 17.

4. Prayer is to be made for Things lawful, and for all sorts of Men living, (*n*) or that shall live hereafter; but not (*o*) for the dead, nor for those of whom it may be known, that they have sinned (*p*) the Sin unto Death. 1 Tim. 2.
1, 2.
2 Sam. 7. 29.
2 Sam. 12.
21, 22, 23.
1 Joh. 5. 16.

5. The (*q*) Reading of the Scriptures, Preaching, and (*r*) Hearing the Word of God, Teaching and Admonishing one another in Psalms, Hymns, and Spiritual Songs, Singing with Grace in our Hearts to (*s*) the Lord; as also the Administration (*t*) of Baptism, and (*u*) the Lord's Supper, are all parts of Religious Worship of God, to be performed in Obedience to him, with Understanding, Faith, Reverence, and Godly Fear; moreover, Solemn Humiliation, (*x*) with Fastings, and Thanksgiving, upon (*y*) special occasions, ought to be used in an holy and religious manner. 1 Tim. 4.
13.
2 Tim. 4. 2.
Luke 8. 18.
Col. 3. 16.
Eph. 5. 19.
Matth. 28.
19, 70.
1 Cor. 15.
26.
Eph. 4. 16.
Joel 2. 12.
Exod. 15. 1.
Eccl.
Psalm 107.

6. Neither Prayer, nor any other part of Religious Worship, is now, under the Gospel, tied unto, or made more acceptable by any place in which it is (z) performed, or towards which it is directed; but God is to be worshipped every wherein Spirit, and in Truth; as in (a) private Families (b) daily, and (c) in secret each one by himself, so more solemnly in the Publick Assemblies, which are not carelessly, nor wilfully, to be (d) neglected or forsaken, when God by his Word or Providence calleth thereunto.

7. As it is of the Law of Nature, that in general, a proportion of time, by God's appointment, be set apart for the Worship of God, so by his Word, in a positive, moral, and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed one day in seven for a (e) Sabbath to be

be kept holy unto him, which from the beginning of the World, to the Resurrection of Christ, was the last Day of the Week; and from the Resurrection of Christ, was changed into the first day of the Week, (*f*) which is called the *f* 1 Cor. 16. Lord's Day; and is to be conti- 1, 2. nued to the end of the World, as Acts 20. 7. Rev. 1. 10. the Christian Sabbath; the obser- vation of the last day of the Week being abolished.

8. The Sabbath is then kept holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering their common affairs - aforehand, do not only observe an *g* Isa. 58. 13. holy (*g*) rest all the day, from their Neh. 13. 15, own Works, Words and Thoughts, 23. about their worldly Employment and Recreations, but also are taken up the whole Time in the publick and private Exercises of his Worship; and in the Duties (*b*) of *b* Matth. 12. 1, 13. Necessity and Mercy.

CHAP. XXIII.

Of Lawful Oaths and Vows.

1. **A** Lawful Oath is a part of Religious Worship, (*a*) wherein the Person swearing in Truth, Righteousness, and Judgment, solemnly calleth God to witness what he sweareth; (*b*) and to judge him according to the truth or falseness thereof.

a Exod. 20. 7.
Deut. 10. 20.
Jer. 4. 2.

b 2 Chron. 6.
22, 23.

2. The Name of God only is that by which Men ought to swear; and therein it is to be used, with all Holy Fear and Reverence; therefore to swear vainly or rashly by that glorious and dreadful Name, or to swear at all

all by any other thing, is sinful and to be (c) abhorred; yet as in mat-^c Matth. 5. 24, 37. ter of weight and moment, for con-^d Jan. 5. 12. firmation of Truth, (d) and ending^d Heb. 6. 16. all strife, an Oath is warranted by^e 2 Cor. 1. 23. the Word of God; so a lawful Oath being imposed, (e) by lawful^e Neh. 13. 25. Authority, in such matters, ought to be taken.

3. Whosoever taketh an Oath, warranted by the Word of God, ought duely to consider the weightiness of so Solemn an Act, and therein to avouch nothing, but what he knoweth to be the Truth; for that by rash, false, and vain Oaths, the (f) Lord is pro-^f Lev. 19. 12. voked, and for them this Land^{Jer. 23. 10.} Jer. 23. 10. mourns.

4. An Oath is to be taken in the plain and (g) common sence^g Psal. 24. 4. of the Words, without equivocation, or mental reservation.

E. 4

5. A

5. A Vow, which is not to be made to any Creature, but to God alone, (*b*) is to be made and performed with all religious Care and faithfulness: But Popish Monastical Vows, (*i*) of perpetual single Life, professed (*k*) Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitions, (*l*) and sinful snares, in which no Christian may intangle himself.

CHAP. XXIV.

Of the Civil Magistrate.

1. **G**od, the Supreme Lord, and King of all the World, hath ordained Civil (a) Magistrates to be under him, over the People, for his own Glory, and the publick good; and to this end hath armed them with the Power of the Sword, for defence and encouragement of them that do good, and for the Punishment of evil doers.

2. It is lawful for Christians to Accept and Execute the Office of a Magistrate, when called thereunto; in the management whereof, as they ought especially to maintain (b) Justice, and Peace, ^{b 2 Sam. 23. 3, 4. Psal. 82. 3, 4.}

Of the Civil Magistrate.

according to the wholesom Laws
of each Kingdom, and Common-
wealth: So for that end they may
lawfully now under the New Te-
stament (c) wage War upon just
and necessary occasions.

3. *Civil Magistrates* being set up
by God, for the ends aforesaid,
subjection in all lawful things com-
manded by them, ought to be
yielded by us in the Lord, not
only for Wrath, (d) but for Consci-
ence-sake; and we ought to make
Supplications and Prayers for
Kings, and all that are in Autho-
rity, (e) that under them we may
live a quiet and peaceable Life, in
all godliness and honesty.

d Rom. 13. 5,
6, 7.

1 Pet. 2. 17.

e 1 Tim. 2.
1, 2.

CHAP.

CHAP. XXV.

Of Marriage.

1. **M**arriage is to be between one *Man* and one *Woman*; ^a Gen. 2. 24. (a) neither is it lawful for any *Man* ^{Mal. 2. 15.} to have more than one *Wife*, nor ^{Mat. 19. 5, 6.} for any *Woman* to have more than one *Husband* at the same time.

2. Marriage was ordained for the mutual help (b) of *Husband* ^{b Gen. 2. 18.} and *Wife*, (c) for the increase of ^{c Gen. 1. 28.} Mankind with a legitimate Issue, and for (d) preventing of Unclean- ^{d 1 Cor. 7. 2. 9.} ness.

3. It is lawful for (e) all sorts ^{e Heb. 13. 4.} of People to *Marry*, who are able ^{1 Tim. 4. 13.} with Judgment to give their Consent; yet it is the Duty of *Christians* (f) to *Marry* in the Lord; ^{f 1 Cor. 7. 39.} and

and therefore such as profess the true Religion, should not *Marry* with Infidels, (*g*) or Idolaters; neither should such as are godly be unequally yoked, by *Marrying* with such as are wicked in their Life, or maintain damnable Heresie.

4. *Marriage* ought not to be within the degrees of Consanguinity (*b*) or Affinity, forbidden in the Word; nor can such incestuous *Marriage* ever be made lawful, by any Law of Man or Consent of Parties, (*i*) so as those Persons may live together as *Man* and *Wife*.

g Neh. 13. 25.
26, 27.

b Lev. 18.

i Mat. 6. 18.
1 Cor. 5. 1.

CHAP. XXVI.

Of the Church.

1. **T**He Catholick or Universal Church, which (with respect to the internal work of the Spirit and Truth of Grace) may be called Invisible, consists of the whole (a) Number of the Elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the Spouse, the Body, the Fulness of Him that filleth all in all.

a Heb. 12. 23.
Col. 1. 18.
Eph. 1. 10, 22,
23. & ch. 5.
23, 27, 32.

2. All Persons, throughout the World, professing the Faith of the Gospel, and Obedience unto God by Christ, according unto it, not destroying their own Profession by any Errors, everting the foundation,

on, or unholiness of Conversation,
b 1 Cor. 1. 2. (*b*) are and may be called visible
 Acts 11. 26. Saints; (*c*) and of such ought all
c Rom. 1. 7. particular Congregations to be
 Eph. 1. 20, constituted.
 21, 22.

3 The purest Churches under
d 1 Cor. 15. Heaven are subject (*d*) to mixture,
 Rev. 2. & and error; and some have so de-
 ch. 3. generated as to become (*e*) no
e Rev. 18. 2. Churches of Christ, but Synagogues
 2 Theff. 2. of Satan; nevertheless Christ al-
 11, 12. ways hath had, and ever shall
f Mat. 16. 18. have a (*f*) Kingdom in this World,
 Psal. 72. 17. & to the end thereof, of such as be-
 Psal. 102. 28. lieve in him, and make Profession
 Rev. 12. 17. of his Name.

4. The Lord Jesus Christ is the
 Head of the Church, in whom, by
g Col. 1. 18. the appointment of the Father, (*g*)
 Mat. 28. 18, all Power for the Calling, Instituti-
 19, 20. on, Order, or Government of the
 Eph. 4. 11, 12. Church, is invested in a supreme and
 sovereign manner, neither can the
 Pope of *Rome* in any sence be Head
b 2 Theff. 2. thereof, but is (*b*) that Antichrist,
 2, ---9. that

that Man of Sin, and Son of Perdition, that exalteth himself in the Church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this Power wherewith he is so intrusted, the Lord Jesus calleth out of the World unto himself, through the Ministry of his Word, by his Spirit, (i) those that are given unto him, ⁱ John 10. 16. by his Father, that they may ^{chap. 12. 32.} walk before him in all the (k) ^k Mat, 28. 20. ways of Obedience, which he prescribeth to them in his Word. Those thus called, he commandeth to walk together in particular Societies, or (l) Churches, for their ^l Matth. 18. mutual Edification, and the due ^{15, 20.} performance of that publick Worship, which he requireth of them in the World.

6. The Members of these Churches are (m) Saints by ^{cal- m} Rom. 1. 7. ling ¹ Cor. 1, 2.

ling, visibly manifesting and evidencing (in and by their profession and walking) their Obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord, and one to another, by the Will of God, (*n*) in professed subjection to the Ordinances of the Gospel.

n Acts 2. 41,
42.
ch. 5. 13, 14.
2 Cor. 9. 13.

7. To each of these Churches thus gathered, according to his Mind, declared in his Word, he hath given all that (*o*) Power and Authority, which is any way needful for their carrying on that Order in Worship and Discipline, which he hath instituted for them to observe, with Commands and Rules, for the due and right exerting, and executing of that Power.

• Matth. 18.
17, 18.
1 Cor. 5. 4, 5.
with ver. 13.
2 Cor. 2. 6,
7, 8.

8. A particular Church gathered, and compleatly Organized,

ac.

according to the mind of *Christ*, consists of Officers and Members: And the Officers appointed by *Christ* to be chosen and set apart by the Church (so called and gathered) for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he intrusts them with, or calls them to, to be continued to the end of the World, are (p) Bishops or Elders and Deacons.

p Acts 20. 17,
with ver. 28.
Phil. 1. 1.

9. The way appointed by *Christ* for the Calling of any Person, fitted and gifted by the Holy Spirit, unto the Office of Bishop, or Elder, in a Church, is, that he be chosen thereunto by the common (q) suffrage of the Church q Acts 14. 23. it self; and solemnly set apart by See the Original. Fasting and Prayer, with Imposition of Hands of the (r) Eldership of r 1 Tim. 4. 14: the Church, if there be any before Constituted therein; And of a Deacon (s) that he be chosen by s Acts 6. 3, the like suffrage, and set apart by s, 6.
Prayer,

Prayer, and the like Imposition
of Hands.

10. The Work of Pastors being constantly to attend the Service of Christ, in his Churches, in the Ministry of the Word, and Prayer, (t) with Watching for their Souls, as they that must give an account to him; it is incumbent on the Churches to whom they Minister, not only to give them all due respect, (u) but also to communicate to them of all their good Things, according to their ability, so as they may have a comfortable supply, without being themselves (x) entangled in Secular Affairs; and may also be capable of exercising (y) Hospitality towards others; and this is required by the (z) Law of Nature, and by the Express Order of our Lord Jesus, who hath ordained, that they that Preach the Gospel, should Live of the Gospel.
- † Acts 6. 4.
Heb. 13. 17.
" 1 Tim. 5.
17, 18.
Gal. 6. 6, 7.
x 2 Tim. 2. 4.
y 1 Tim. 3. 2.
z 1 Cor. 9.
6, 14.

11. Although it be incumbent on the Bishops or Pastors of the Churches, to be instant in Preaching the Word, by way of Office, yet the Work of Preaching the Word, is not so peculiarly confined to them, but that others also (a) gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may and ought to perform it. Acts 11. 19, 20, 21. 1 Pet. 4. 10, 11.

12. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do; so all that are admitted unto the Privileges of a Church, are also (b) 1 Theff. 5. 14. 2 Theff. 3. 6, 14, 15. under the Censures and Government thereof, according to the Rule of Christ.

13. No Church-members, upon any offence taken by them, having performed their Duty required of them towards the person they are

are offended at, ought to disturb any Church-order, or absent themselves from the Assemblies of the Church, or Administration of any Ordinances, upon the Account of such offence at any of their fellow-members, but to wait upon *Christ*, (e) in the further proceeding of the Church.

e Matth. 18.
15, 16, 17.
Eph. 4. 2, 3.

14. As each Church, and all the Members of it, are bound to (d) pray continually, for the good and prosperity of all the Churches of *Christ*, in all Places; and upon all occasions to further, (every one within the bounds of their Places and Callings, in the Exercise of their Gifts and Graces) so the Churches (when planted by the Providence of God so as they may enjoy opportunity and advantage for it) ought to hold (e) Communion amongst themselves for their Peace, increase of Love and mutual Edification.

e Rom. 16.
1, 2.
3 Joh. 8, 9, 10.

15. In Cases of difficulties or differences, either in point of Doctrine or Administration; where- in either the Churches in general are concerned, or any one Church in their Peace, Union, and Edification; or any member, or members of any Church are injured, in or by any proceedings in Censures not agreeable to truth and order: It is according to the mind of Christ, that many Churches holding Communion together, do by their messengers meet to consider, (f) and *f* Acts 15. 2, give their advice in or about that 4, 6, & 22, matter in difference, to be report- 23, 25. ed to all the Churches concerned; howbeit these Messengers assembled, are not entrusted with any Church-power properly so called; or with any Jurisdiction over the Churches themselves, to exercise any Censures either over any Churches, or Persons; or (g) to *g* 2 Cor. 1. 24. impose their determination on the *i* John 4. 1. Churches or Officers.

CHAP.

CHAP. XXVII.

Of the Communion of Saints.

1. **A**LL Saints that are united to Jesus Christ their Head, by his Spirit, and Faith, although they are not made thereby one Person with him, have (a) fellowship in his Graces, Sufferings, Death, Resurrection, and Glory; and being united to one another in love, they (b) have Communion in each others Gifts, and Graces, and are obliged to the performance of such Duties, publick and private, in an orderly way, (c) as do conduce to their mutual good, both in the inward and outward Man.
- a* 1 John 1. 3.
John 1. 16.
Phil. 3. 10.
Rom. 6. 5, 6.
- b* Eph. 4. 15, 16.
1 Cor. 12. 7.
1 Cor. 3. 21, 22, 23.
- c* 1 Theff. 5. 11, 14.
Rom. 1. 12.
1 John 3. 17, 18.
Gal. 6. 10.

2. Saints

II. 2. Saints by Profession, are bound to maintain an holy Fellowship and Communion in the Worship of God, and in performing such other Spiritual Services, *of* (d) as tend to their mutual Edification; as also in relieving each other in (e) outward things, according to their several Abilities, and Necessities; which Communion, according to the Rule of the Gospel, though especially to be exercised by them, in the Relations wherein they stand, whether in (f) Families, or (g) Churches, yet as God offereth opportunity, to be extended to all the Household of Faith, even all those who in every place call upon the Name of the Lord Jesus; nevertheless their Communion one with another as Saints, doth not take away or (b) infringe the Title or Propriety which each Man hath in his Goods and Possessions.

d Heb. 10. 24,

25.

with ch. 3. 12,

13.

e Acts 12. 29,

30.

f Eph. 6. 4.

g 1 Cor. 12.

14, 27.

b Acts 5. 4.

Eph. 4. 28.

CHAP. XXVIII.

Of Baptism and the Lord's Supper.

1. **B**aptism and the Lord's Supper, are Ordinances of positive and sovereign Institution, appointed by the Lord Jesus the only Law-giver, to be continued in his Church (a) to the end of the World.

a Matth. 28.
19, 20.
1 Cor. 11. 26.

2. These holy Appointments are to be administered by those only, who are qualified and thereunto called according (b) to the Commission of Christ.

b Mat. 28. 19.
1 Cor. 4. 1.

III. CHAP. XXIX.

the Of Baptism.

1. **B**aptism is an Ordinance of the New Testament, ordained by Jesus Christ, to be unto the Party baptized, a Sign of his fellowship with him, in his Death (c) and Resurrection; of his being Engrafted into him; of (d) Remission of Sins; and of his (c) giving up unto God, through Jesus Christ, to live and walk in newness of Life. c Rom. 6. 3,
4, 5.
Col. 2. 12.
Gal. 3. 27.
d Mark 1. 4.
Acts 26. 16.
e Rom. 6. 24.

2. Those who do actually profess (f) Repentance towards God, Faith in, and Obedience to our Lord Jesus, are the only proper Subjects of this Ordinance. f Mar. 16. 16.
Acts 8. 38, 37.

A P F 3. The

g Matth. 28.
19, 20. with
Acts 8. 38.

3. The outward Element, to be used in this Ordinance, (*g*) is Water, wherein the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Spirit.

b Mat. 3. 16.
John 3. 23.

4. Immersion, or Dipping of the Person (*b*) in Water, is necessary to the due Administration of this Ordinance.

CHAP. XXX.

Of the Lord's Supper.

1. **T**HE Supper of the Lord Jesus, was instituted by him, the same Night wherein he was betrayed, to be observed in his Churches unto the end of the World, for the perpetual remembrance, and shewing forth the Sacrifice

Of the Lord's Supper.

• 99

crifice of himself in his Death, (a) ^a 1 Cor. 11.
Confirmation of the Faith of Be- ^{23, 24, 25, 26.}
lievers in all the Benefits thereof,
their spiritual nourishment, and
growth in him, their further in-
gagement in, and to all Duties
which they owe unto him; (b) ^b 1 Cor. 10.
and to be a Bond and Pledge of ^{16, 17, 21.}
their Communion with him, and
with each other.

2. In this Ordinance Christ is
not offered up to his Father, nor
any real Sacrifice made at all for
Remission of Sin, of the Quick or
Dead, but only a Memorial of that
(c) one offering up of himself, by ^c Heb. 9. 25,
himself, upon the Cross, once for ^{26, 28.}
all; and a Spiritual Oblation of all
(d) possible Praise unto God for ^d 1 Cor. 11. 24.
the same. So that the *Popish* Sa- ^{Matth. 26. 26,}
crifice of the Mass (as they call it) ^{27.}
was is most abominable, injurious to
his Christ's own only Sacrifice, the
alone Propitiation for all the Sins
of the Elect.

F. 2. 3. The

3. The Lord Jesus hath in this Ordinance, appointed his Ministers to Pray, and Bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and break the Bread; to take the Cup, (e) 23, 24, 25, 26, and (they communicating also themselves) to give both to the Communicants.

4. The denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, (f) are all contrary to the Nature of this Ordinance, and to the Institution of Christ.

5. The outward Elements in this Ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used

figu-

figuratively, they are sometimes called by the Name of the things they represent, to wit, the *(g)* g 1 Cor. 11. 27. Body and Blood of Christ, albeit in Substance and Nature, they still remain truly and only *(h)* Bread and Wine, as they were b 1 Cor. 11. 26. & v. 28, before.

6. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christ's Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant not to Scripture *(i)* alone, but even to i Acts 3. 21. Luke 24. 6. & v. 39. 1 Cor. 11. 24, 25. common Sense and Reason, over-throweth the *(k)* Nature of the Ordinance, and hath been and is the cause of manifold Superstitions, yea, of gross Idolatries.

7. Worthy Receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly by Faith, really and

indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, (l) and all the Benefits of his Death; the Body and Blood of Christ being then not corporally or carnally, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward Senses.

m 2 Cor. 6.
14, 15.

n 1 Cor. 11. 29.
Mat. 7. 6.

8. All ignorant and ungodly Persons, as they are unfit to enjoy Communion (m) with Christ, so are they unworthy of the Lord's Table, and cannot, without great Sin against him, while they remain such, partake of these Holy Mysteries, (n) or be admitted thereunto: Yea, whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themselves.

CHAP. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

1. **T**HE Bodies of Men after Death return to dust, (a) ^{a Gen. 3. 19.} and see corruption; but their Souls, ^{Acts 13. 36.} (which neither die nor sleep) having an immortal subsistence, immediately (b) return to God who ^{b Eccl. 12. 7.} gave them: The Souls of the Righteous being then made perfect in Holiness, are received into Paradise, where they are with *Christ*, and behold the Face of *God*, ^{c Luke 23. 43.} in Light (c) and Glory, waiting ^{2 Cor. 5. 1, 6,} for the full Redemption of their ^{Phil. 1. 23.} Bodies; and the Souls of the Wick- ^{ed, Heb. 12. 23.}

E 4.

d Jude 6. 7.
 1 Pet. 3. 9.
 Luke 16. 23,
 24.

ed, are cast into Hell; where they remain in torment and utter darkness, reserved to (d) the Judgment of the Great Day; besides these two Places, for Souls separated from their Bodies, the Scripture acknowledgeth none.

e 1 Cor. 15.
 51, 52.
 1 Thess. 4. 17.
 f Job 19. 29,
 27.
 g 1 Cor. 15.
 42, 43.

2. At the Last Day, such of the Saints as are found alive, shall not sleep, but be (e) changed; and all the dead shall be raised up with the self-same Bodies, and (f) none other; although with different (g) Qualities, which shall be united again to their Souls for ever.

h Acts 24. 15.
 John 5. 28, 29.
 Phil. 3. 21.

3. The Bodies of the unjust shall, by the Power of Christ, be raised to dishonour; the Bodies of the just, by his spirit, unto honour, (b) and be made conformable to his own glorious Body.

C H A P. XXXII.

Of the Last Judgment.

1. **G**OD hath appointed a Day wherein he will judge the World in Righteousness, by (a) Je- a Acts 17. 31.
sus Christ; to whom all Power John 5. 22, 27.
and Judgment is given of the Fa-
ther; in which Day not only the
(b) Apostate Angels shall be judg- b 1 Cor. 6. 3.
ed, but likewise all Persons that Jude 6.
have lived upon the Earth, shall
appear before the Tribunal of
Christ, (c) to give an account of c 2 Cor. 5. 10.
their Thoughts, Words and Deeds, Eccl. 12. 14.
and to receive according to what Mat. 12. 36.
they have done in the Body, whe- Rom. 14. 10,
ther good or evil. 12.
Mat. 25. 32,

2. The end of God's appoint- Ec.
ing this Day, is for the manifesta-
tion of the Glory of his Mercy, in
the Eternal Salvation of the Elect;
(d) and of his Justice, in the Eter- d Rom. 9. 22,
nal Damnation of the Reprobate, 23.
who are wicked and disobedi-
ent;

e Matth. 25.

21, 34.

2 Tim. 4. 8.

f Mat. 25. 46.

Mark 9. 48.

2 Theff. 1. 7,

8, 9, 10.

g 2 Cor. 5.

10, 11.

b 2 Theff. 1.

5, 6, 7.

i Mark 13.

35, 36, 37.

Luke 13. 35,

36.

k Rev. 22. 20.

quickly. Amen.

ent; for then shall the Righteous go into Everlasting Life, and receive that fulness of Joy and Glory, with Everlasting Reward, in the presence (e) of the Lord: But the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into Eternal Torments, and (f) punished with Everlasting Destruction, from the presence of the Lord, and from the Glory of his Power.

3. As Christ would have us to be certainly perswaded, that there shall be a Day of Judgment, both (g) to deter all Men from Sin, and for the greater (h) Consolation of the godly, in their adversity, so will he have that Day unknown to Men, that they may shake off all carnal Security, and be always watchful, because they know not at what Hour the (i) Lord will come, and may ever be prepared to say, (k) *Come, Lord Jesus, come quickly.* Amen.

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